

most adequate intellectual training is an absolutely essential qualification of the volunteer to the foreign field. Out of the theological seminaries and Christian colleges and missionary schools must come, will come, the leaders of the missionary enterprise at home and abroad, and without a college the Brethren church will be without missionary growth and development in the foreign field. The students in our colleges, the men and the women who have gone out from Christian schools with trained intellects and consecrated lives, these have been the leaders in Christian missions, and to these we must look for men and women who in the future will be the champions of the missionary cause, men and women able to go forth and cope successfully with the hoary systems of faith, rooted and grounded in the hearts and lives and customs and habits of the people thru long centuries of teaching. The brightest and best intellectual gifts to be found in the church, the best trained men and women only should be sent to the foreign field. The great systems of religion must be undermined and overthrown before the establishment of the Christian faith in the hearts of the people is possible. In other words one must be able to demonstrate in life and teaching the superiority of Christianity over all other systems of religion. It required an Apostle Paul, an enthusiastic student, a ripe scholar, to meet the Athenian philosophers and discourse intelligently and entertainingly on the resurrection of the Lord Jesus from the dead.

But not only are Christian colleges necessary for the intellectual training of missionaries for the foreign field, but it is in these schools where the missionary spirit has found its most fruitful soil and where it has developed into most fruitful results. The spirit of missions had its beginning, of course with Jesus, but it was reborn in a Christian college. Mr. M. Thornton, England, says: "I have tried to discover how far the great universities have taken the leading part in this work. I have made careful investigation and have discovered that Cambridge, Edinburgh, Oxford and Dublin alone have supplied over five hundred men and women student volunteers during the six years of the organized existence of our Movement." This is a noble record. American colleges are doing equally as well, and it has been authoritatively stated that if the churches were giving proportionately as much as the colleges, there would be no money problem in missions. Men and money come from our Christian colleges, and hence the church can make no better investment than richly endow its educational institution. Once Jonathan Edwards gathered up the memorials of the life of David Brainard, missionary to the Indians, in a little book. The book took wings and flew across the sea and alighted on the table of a Cambridge student, Henry Martin. His soul was touched with the missionary spirit. Why should he throw himself away with all his scholarship, his genius

and opportunities? "What had he accomplished when he turned homeward from 'India's Coral Strand,' broken in health, and dragged himself northward as far as that dreary Khan at Tocat by the Black sea, where he couched under the piled up saddles to cool his burning fever against the earth, and there he died alone, among unbelievers, no Christian hand to tend his agony, no Christian voice to speak in his ear the promises of the Master, whom as it seemed to man he had so vainly served. But out of that lonely grave of Martin, far away by the plashing of the Exuine sea, has sprung the noble army of missionaries, carrying the gospel of good will to all the ends of the earth."

That spirit has been taken up by the hundreds of Christian colleges in the land, and when once Ashland college will have 100 students or more there will be volunteer missionaries among the number who will find their way into the foreign field in the name of the Brethren church. With the religious influences that surround students in a Christian college, the great responsibility of life continually pressed upon them, the missionary spirit will seize them, and a wave of enthusiasm go out from the school as a center that will touch the ends of the brotherhood. This has been the experience of other churches. It will be the experience of the Brethren church. Do you believe in the doctrine of the Brethren church? Do you believe with all your heart that she has a mission in the world, that she stands for the primitive purity of the gospel and the universal brotherhood of man? Do you believe that she ought to bear the glad tidings of this blessed gospel to other lands and contribute her might to the Christianization of the world? Do you believe this? Then you have an opportunity to show your faith by your works. Lay aside all the years of accumulated prejudice against the school which is now free from all indebtedness and is the Brethren's only college in the brotherhood, and begin at once the work of securing a handsome endowment for the college which in time to come will be a veritable tower of strength, and which will yet put the entire church under an everlasting debt of gratitude for the influence and the blessing that will go out from the institution.

But why endow the college? Should it not be self-sustaining? Why not gather students and run the college with the income from the tuitions? Tuitions will help bear the expenses of the school, but there is not a first class college in America supported in that way. It can not be done. The president of one of the best colleges in Ohio says:

To run a college without endowment would make the tuition so high that only the sons and daughters of wealthy people could have the advantage of a college education or training. It has been shown by one of the leading college presidents of the country that the average cost of college education exclusive of the interest on college plants, is five times the amount received from tuition. No college that is up to the standard of the day can be run without an endowment.